

POETRY.

From the Christian Register, an Episcopal Magazine, recently established in New-York.

THE MEETING.

I saw them meet—the pangs of absence o'er,
And Memoirs holds a picture of the place;
'Twas at the threshold of her cottage door,
Eliza met her husband's warm embrace.

How animated shone her eager eye,
Where joy's delicious tear suspended hung!
Her bosom heaved—but pleasure rais'd the sigh;
Her voice was mute—but bliss had seal'd her tongue.

Press'd in his arms, the chaste cornucopia kiss
Her nectar'd lips by turns receiv'd and gave;
Then, as a shroud of the ex-sanguine bliss,
Her love-dyed blush she bled his bosom save.

But recollection whisper'd yet a joy
'Twas hers to give, and from the trance she starts
Puts in his arms their little infant boy,
Love's precious pledge, that closer binds their hearts.

While round their sire the older prattlers cling,
Ask for a kiss, their little tales recite;
Each emulous some trifling boon to bring,
And share their parent's unalloy'd delight.

Forgotten now is separation's smart,
Or but remember'd as the zest of joy;
Her smiles are sunshine to his gladden'd heart,
And love-created fears no more annoy.

So, wrapp'd in night, the lonely pilgrim views
Arundel, blushing, throw her veil aside;
And, fill'd with joy, his lighted path pursues,
Whence erst bewilder'd he had wander'd wide.

And is it joy that fills my eye? I cried—
Ah, no!—regret that such was not my lot;
But yet to envy 'twas so near allied,
I blush'd—and, sighing, left the happy spot.

MISCELLANY.

THE HINDOO REFORMER.

From the Calcutta Gazette, Nov. 1, 1816.

We have already more than once called the attention of our readers to the theological doctrines of Ram Mohun Roy. This eminently learned and indefatigable reformer is proceeding with unremitting exertions in the laudable work of enlightening his countrymen, and reclaiming them from their d-basing system of idolatry. Having for the instruction of the Hindoo population of these provinces translated into Bengalee the principal chapters of the Veds, he has now done a few of them into English for the gratification of such European gentlemen as interest themselves in the improvement of their fellow-creatures. We think it worth while to publish the introduction to the latter work, as it clearly shows the nature of the author's views, and the singular sobriety and modesty with which they are delivered. On the mere verbal merits of the translation, we can only say, that it is extraordinary how a foreigner, who has never visited England, could acquire so accurate a knowledge of the structure & idiom of our language. We understand that on all the great Hindoo festivals, the "Friendly Society," established by him, holds meetings; not only with the view that its members may keep aloof from the idolatrous ceremonies of their countrymen, but also to renew and strengthen their own faith in the purer doctrine which they affirm to be established in the Veds. At these meetings they have music and dancing, as well as their more superstitious brethren; but the songs are all expressive of the peculiar tenets of the Monotheists.

The accompanying original, with its translation, will serve to give an idea of the nature of these songs, though the specimen is by no means one of the most favorable in poetic merit.

Ke bioloob bay?
Kohnake shotoy kori jano,
Eki day!
Aponi gorobh jake,
Je tomar bashe chake,
Kemone Eshwor dake,
Koro obhripar?
Kokhono bhoson deo;
Kokhono ahar;
Khyonek stapaho;
Khyonek korobh songhar;
Probhoo bole mano jare,
Sommokhe naaho tare—
Heno bhoole e songshare,
Dekhecho kothay?

TRANSLATION.

Ah! what can thus your soul deceive?
Fiction for truth you still mistake.
Who can refrain in heart to grieve
To see your wisdom's path forsake?
A figure carved of stone or wood,
An inmate in your house you place;
Invoke it by the name of God,
And pray it may your sins efface.
Invested now with garments gay,
Rich viands for its food you spread—
Nay, ev'n worship that to-day,
To morrow sees in fragments shed.
Next view by sacred name address'd
A dancer, reverence as a God;
Where is such folly manifest,
E'er seen throughout the world abroad!

* The Hindoos frequently in anger dash to pieces an image, when they have not obtained the expected fruits of their worship.

† It is common for young men, who are hired assistants at the Hindoo festivals, to assume the name of some of the Gods, whom they are supposed for the time to represent, and as such are actually worshipped.

Introduction to a translation of one of the Chapters of the Vedanta, containing an exposition of all the Vedas, as given by the great Vyas, I have, for the purpose of illustrating and confirming the view that he has taken of them, translated into Bengalee, the principal chapters of the Veds, as being of unquestionable authority amongst all Hindoos.

This work will, I trust, by explaining to my countrymen the real spirit of the Hindoo Scriptures, which is but the declaration of the unity of God, tend in a great degree, to correct the erroneous conceptions, which have prevailed with regard to the doctrines they inculcate. It will also, I hope, tend to discriminate those parts of the Veds, which are to be interpreted in an allegorical sense, and consequently to correct those exceptions in general of the common comforts, of society, but also lead them frequently to self-destruction, or to the sacrifice of the lives of their friends and relations.

* A Hindoo of east can only eat once between sunrise and sunset—cannot eat dressed victuals in a boat or ship—nor clothed—in a tavern—nor any food, that has been touched by any person of different cast—nor interrupted, while eating, can he resume his meal.

† As at Prayaga, Gunga Sagay, and under the wheels of the ear of Jaganmuth.

‡ As for instance, persons whose recovery from sickness is supposed to be doubtful are carried to die on the Banks of the Ganges. This is practiced by the Hindoos of Bengal only, the cruelty of which affects the feelings even of the Hindoos of Behar, Bahabad, and all the Upper provinces.

It is with no ordinary feelings of satisfaction that I have already seen many respectable persons of my countrymen, to the great disappointment of their interested spiritual guides, rise superior to their original prejudices, and enquire into the truths of religion. As many European gentlemen, especially those who interest themselves in the improvement of their fellow-creatures, may be gratified with a view of the doctrines of the original work, it appeared to me, that I might best contribute to that gratification, by translating a few chapters of the Ved into the English language, which I have accordingly done, and now submit them to their candid judgment. Such benevolent people will perhaps, rise from a perusal of them, with the conviction, that in the most ancient times the inhabitants of this part of the globe, (at least the more intelligent class) were not unacquainted with the metaphysical subjects; that allegorical language, or description was very frequently employed, to represent the attributes of the Creator, which were sometimes designated as independent existences; and that however suitable this method might be to the refined understandings of men of learning, it had the most mischievous effect, when literature and philosophy decayed, producing all those absurdities and idolatrous notions, which have checked, or rather destroyed, every mark of reason, and darkened every beam of understanding.

The Ved, from which all Hindoo literature is derived, is in the opinion of the Hindoos, an inspired work, coeval with the existence of the world. It is divided into four parts, viz. Rig, Yajur, Sam, and Atharva, these are again divided into several branches, and these last are subdivided into chapters. It is the general characteristic of each Ved, that the primary chapters of each branch, treat of astronomy, medicine, arms, and other arts and sciences. They also exhibit allegorical representations of the attributes of the Supreme Being, by means of earthly objects, animate or inanimate, whose shapes or properties are analogous to the nature of those attributes, and pointing out the modes of their worship, immediately, or through the medium of fire. In the subsequent chapters, the unity of the Supreme Being, as the sole Ruler of the Universe, is plainly inculcated, and the mode of worshipping him particularly directed. The doctrine of a plurality of Gods and Goddesses laid down in the preceding chapters, is not only controverted, but reasons assigned for its introduction; for instance, that the worship of the Sun and Fire, together with the whole allegorical system, were only inculcated for the sake of those, whose limited understandings rendered them incapable of comprehending and adoring the invisible Supreme Being; so that such persons may not remain in a brutified state, destitute of all religious principles. Should this explanation given by the Ved itself, as well as by its celebrated commentator Vyas, not be allowed to reconcile those passages which are seemingly at variance with each other, as those, that declare the unity of the invisible God; the whole work must, I am afraid, not only be stripped of its authority, but looked upon as altogether unintelligible.

I have often lamented, that in our general researches into theological truth, we are subjected to the conflict of many obstacles. When we look to the traditions of ancient nations, we often find them at variance with each other, and when discouraged with this circumstance, we appeal to reason as a surer guide, we soon find how incompetent it is, alone, to conduct us to the object of our pursuit. We often find that instead of facilitating our endeavors or clearing up our perplexities, it only serves to generate an universal doubt, incompatible with principles, on which our comfort and happiness mainly depend. The best method perhaps is, neither to give ourselves up, exclusively, to the guidance of the one or the other; but by a proper use of the lights furnished by both, endeavor to improve our intellectual and moral faculties, relying on the goodness of the Almighty power, which alone enables us to attain that which we earnestly and diligently seek for.

* It is my intention to give, with the blessings of God, in my next publication, an account of the relation betwixt those attributes and the allegorical representation used to denote them.

MAHOMETAN SUPERSTITIONS.

From a London paper of Feb 13, 1817.

The Well Zemzen, the Kaaba, and the Black Stone. These are the three holiest things in the Mahomedan world. Zemzen is believed by the Mahomedans to be the spring which gushed forth in the wilderness for the relief of Hagar and Ishmael; marvellous efficacy is ascribed to its waters in giving health to the sick, imparting prodigious strength of memory to those who drink it with faith, and charming pardon for sins; it even carries off offences in a visible manner; the pilgrims, according to Pitts, drink it in such abundance as to produce pimples over the whole body, and this they call the purging of their spiritual corruptions. In his time every pilgrim purchased his shroud at Mecca, that he might have the advantage of having it dipped in the holy water, and wherever they travelled afterwards whether by sea or land, they carried it carefully with them. Zemzen and Siloa are said by the prophet to have their sources in Paradise. The Kaaba, called also the House of God, and the Prohibited, is a four squared tower; the sides and angles are unequal, but being covered with a black cloth it appears at first sight like a perfect square; the height is thirty four feet, (French measure); the length of the front thirty-one; none of the sides are parallel to the cardinal points. The Kaaba is as famous as the House of Loretto, and as miraculous, though it has not had the advantage of travelling. It was built according to the Mahomedan legend, by Abraham, who, as every Prophet exercised some trade, was a mason. His labor was not very great, for one account says that the stones came of themselves from the neighboring Mount Ararat to the spot where they were to be used. Another tradition says, that every mountain in the world contributed something to the building, that it might thus represent them all. Simple as the plan of this edifice is, it is said to be designed and laid out by no less a personage than the Arch-angel Gabriel, who on this account might be installed as Patron Saint of the Free Masons; and when he had marked out the ground, he taught Abraham to pronounce four words, by virtue of which the Kaaba built itself. When the work was completed, Gabriel told him that the building was made after the model of seven others in Heaven, and that it surpassed them all in excellence, being designed for the station and residence of the Seal of Pardon and Remission of Sins; the seat and mansion of the most elect lineage that ever had been or should be created, who were to publish and propagate the law of God. The Black Stone is in one of the angles; one tradition affirms, that of all the materials which had assembled (for we must use the active verb) this stone was the only one which was not employed, being it is to be presumed, slow in looking for its place; that upon this it began to speak and lament its misfortune, whereat Abraham was moved to compassion, and to console it, declared that it should one day be held in greater veneration than all the rest. The privilege which Abraham conferred upon the corner stone was, that all pilgrims should kiss it; and it has been kissed, they say, so often, that from having been white it is now black. A wild fiction makes it the pledge of the belief which all orders of spiritual beings confessed to their Creator, when he demanded of them if he was not their God, at the moment of their creation. They answered "Yes," and the answer in some substantial form was deposited in the centre of this stone, that its testimony at the last judgment might confound those

who have apostatised from their faith. "Verily," says Mahomed, "it shall be called upon at the last day; it shall see, it shall speak, and bear witness of those who shall have touched it in truth and sincerity of heart."

HINDOO SUPERSTITION.

From the (London) Missionary Register.

A Member of the Committee of the London Church Missionary Society, when in India, was much struck by the figure of one of the Fakcers, or Mendicant Devotees, whom he was accustomed to see by the side of a public road, near Calcutta. This man had held his arms crossed over his head, till all circulation ceased, his nails grew into long claws, and his arms withered and became dead and stiff, so that he could not remove them from that position. He sat with his legs tucked up under him, till they became almost useless. He was brought out daily, and placed on his seat, which was covered with a leopard's skin, his back being supported against a cushion.

The wretched people crowded round this Fakcer, and thought him a most Holy Man, and a wonderful favorite of their gods, and pampered him with delicate food.

One of these miserable Fakcers lay for many years on a bed of spikes; others will cause hooks, that are fastened to the ends of cords, to be fixed into the fleshy parts of their backs; and will let men raise them high from the ground, and swing them round for a long time; and, in various other shocking ways, these men will torture themselves.

We have been used to think, that they submitted to these sufferings to obtain the pardon of their sins; but the Rev. Daniel Corrie has assured us, that very few of these deluded men have any idea of their being sinners. They put themselves to this pain, that they may draw the wonder and veneration of the ignorant Heathen; and especially, that they may obtain something from their gods, to gratify their pride or their lust. As the false religion, by which Satan deludes them, gives them all a notion, that, after death, their souls will go into other bodies; they hope, by these tortures, to be made great men and kings upon the earth. Here and there one, perhaps, may feel himself to be a sinner; and where God has taught them this, they will leap for joy to hear the great and blessed message of the Gospel—that the blood of Jesus Christ cleanse from all sin: but, in general, these men are proud and arrogant, soon angry, and very malicious; and will call down dire curses upon the heads of any that offend them, or who do not pay them proper veneration. They even think their own merit to be so great, that they suppose they can compel their gods to grant their wishes; and this keeps the poor people around them in bondage, and makes them tremble to offend these men.

POPISH SUPERSTITIONS.

Extract of a letter from a young gentleman, an officer on board the United States ship Washington, to his sister in Philadelphia, dated,

Mezzina, (Sicily) Dec. 21, 1816.

A few days since I witnessed a scene of which I will attempt to give you an account. In Catholic countries, one church of each parish is obliged to keep the holy sacrament ready to administer at any moment, in case of danger of death. It is kept in a small silver vessel on the altar, called, I think, the Pyx. It is worshipped as containing the body of Christ. Some persons stole from a church, thinking it valuable, although its intrinsic worth was not more than five or ten dollars at most. It was missed in the evening. The whole city was in uproar in a moment. The bells rang the excommunication. Every countenance was marked with horror and rage. All night the streets were thronged with processions of monks with large torches, singing and lamenting, followed by a large crowd of people, making the most hideous lamentations; and threatening the criminal. The next morning all business was ordered to be suspended, and the city to do penance for three days, by putting on their penitential robes, and marching in procession through the streets with crowns of thorns on their heads. I went with an Italian physician, a man of great talents and a most strict catholic, to see the church where the crime was committed. The crowd was immense, all in tears lamenting and groaning, begging forgiveness and exorcising the perpetrator. After some difficulty we got to the church. It was covered with persons on their knees and faces crying most piteously, (catholic churches have no pews or benches, you either kneel or stand.) I was shocked beyond measure. I almost imagined that the pictures of the saints and apostles, with which the churches abound, seemed affected. I hurried home as soon as possible, glad to be out of sight of so much apparent misery. The streets, for three days were filled with penitents in procession. Monks and priests innumerable. The criminal, if detected, is to be dragged thro' the streets, tied to a horse's tail, and then burnt, and his ashes to be scattered, &c. The same circumstance occurred at this place one hundred and fifteen years since, with this difference, the thief emptied the sacrament on the altar, which lessened the crime. He was never found, but the Pyx was, in the middle of the square, with three wax candles burning by it. On the spot was erected an iron cross, which stands to this day, a monument of the superstition of the times.

I suppose nearly one half the inhabitants are supported by the church, which reduces the remaining one quarter to beggary; the other quarter is composed of nobles, merchants, &c. and soldiers; of the last there is a large proportion. The streets are thronged with beggars from morning to night; the most dreadful looking poor creatures you can imagine; large families of children, who sleep about in the streets, on the bare ground, in alleys, or under carriages, &c. In the day time you will have a number of poor creatures turn your eyes, who will see miserable wretches sitting in the sun naked, with their rags in their hands, from which they are picking vermin. You will not be able to imagine such things; but I assure you, if I was to walk into the balcony of the above, I walked to the window, and almost the first object that met my eyes was a poor creature born lame, sitting in the sun, employed as above; the poor thing cannot walk, and is generally carried by one that is blind. Such sights are as common in this place, as the rising and setting of the sun, and create as little surprise.

AFRICAN ORDEAL.

The report of the select-committee of the H. of Commons, on the state of British forts on the western coast of Africa contains the following account of the mode of trial, for offences among the natives.

"Trial proceeds, for the most part, upon evidence, but in particular cases the ordeal or doom is resorted to. Doom is a poisonous bark, and is thus administered with great ceremony. The accused person, or a proxy, is stripped quite naked, and seated on the ground, in a public place; a certain quantity is given, which he or she must eat; immediately after a large calabash of water is placed before the person, who drinks as much as the stomach will contain, when vomiting consequently takes place. If the doom is thrown up, the person is considered innocent; if it remains on the stomach, it is an indication of guilt; the latter seldom occurs; however there have been some instances which have proved fatal. The idea of doom strikes such a terror in the minds of the natives, that I am of opinion very few would submit to the trial who are not perfectly innocent."—London paper.

AGRICULTURAL.

From the Bangor Register.

Plaster of Paris as a manure.

This valuable manure is best adapted to high, dry, warm, gravelly or loamy soil; and it is applied with better success to new ploughed lands (green sward in particular) than those which have been long tilled. As wheat is the most valuable grain provided by the God of nature for the use of man, a few hints to farmers, if attended to, may prove beneficial. Prepare wheat for sowing by soaking it from six to eight days, in lime water, allowing two quarts of lime, to a bushel; then drain the wheat and apply as much plaster as will adhere to the kernel. When the blade is an inch or two in height, and the surface of the ground dry, sow from one to two bushels of plaster to the acre, according to the fertility of the soil. By adopting this mode of husbandry, from twenty-five to forty bushels of good wheat, may be raised to the acre, without any other manure. If more convenient, instead of the lime, wash the wheat for sowing and apply one ounce of blue vitriol to a bushel, stirring it so that each kernel may partake a part; then apply the plaster, as stated above. If the foregoing rules are strictly observed, your wheat will be highly benefited by the use of plaster, as a top dressing; and potatoes in an eminent degree, after the first hoeing—half a table spoonful to each hill is sufficient.

N. B. As to the quality of plaster, particular attention must be paid. Those who are unacquainted with it, are exposed to imposition.—The best mode of trying it, is as practised in the middle States, is to place a quantity pulverized, into a kettle over the fire, and when heated, it emits a sulphurous smell. If the odor is considerable, it is good. If small, indifferent. If it remain an inert mass like sand, it is worthless. Those who are acquainted with the plaster may easily determine its quality while in its fossil state; as the good, exclusive of isinglass, exhibits to the eye when broken, a lively appearance; while the inert is intermixed with curies, or a rust like that of iron, &c. many other marks too numerous to mention at this time. A FARMER.

Western Plaster, an excellent manure for lands on the sea shore, where that of Nova-Scotia is of no value at all.

Extract of a letter from a gentleman in South Carolina, to a mercantile house in the city of Albany.

"You must recollect, when I was in Albany, that I purchased a ton of plaster brought from Manlius, in your State, which I took home with me; and at a proper season, I put it on a piece of land, which had been very much exhausted with crops of cotton and indigo. The result has far exceeded my most sanguine expectation. I informed you that Nova Scotia plaster had no effect on our lands near the sea-board, and that I purchased the ton abovementioned merely as an experiment."

DEATHS.

Executed in London, March 11th, John Cashman, a seaman, and one of the late rioters.—He died with great hardihood. As he proceeded to the place of execution, he said to the Clergymen who were attempting to console him: "Don't bother me—it's no use—I want no mercy but from God." He continued to cheer the mob as he passed.—"Hurra, my boys, I'll die like a man;" and just as he was cast off, he requested them "to give him three cheers when he tripped;" and calling to his executioner, he cried out, "Come, Jack, let go the job-bone."

It is mentioned, in a Havre account, that a meeting had taken place, among a parcel of foreign seamen; and in attempting to quell the riot, the Capt. of the American ship James, was beaten to death.

In Lycoming, county, Penn. a Mr. Morgan, aged 60—accident, by hanging himself.

In Baltimore, Miss Eliza Shyman, aged 16: Her clothes took fire, and burnt her in so shocking a manner as to cause her death.

English Magazines.

PROPOSALS BY MUNROE & FRANCIS, No. 4, Cornhill, Boston, for publishing, half-monthly, THE ATHENÆUM; or, SPIRIT of the English Magazines. This work will be published half-monthly, each number containing 40 pages, close letter-press, octavo; forming two volumes a year. The price to subscribers will be 5 dollars per annum, or 24 numbers. Payment to be made on delivery of the twelfth number.

A Title-page and Index will be given half-yearly. Agents accountable for 6 or more copies will be allowed 25 per cent. discount.

The various and lively character of the English periodical publications is unrivalled not only in America, but in Europe. But as domestic patronage in England is sufficiently liberal to govern the views of their editors, English Magazines abound with matter, which loses all its interest out of the United Kingdom. To procure, therefore, what delights and instructs us, we have been obliged to purchase much in which we could not have the most remote concern. This has been an objection, the only objection that has been experienced in the republication of entire English periodical works in this country; and it is this, that we propose to obviate by our present plan.—We have engaged a regular supply of the most popular productions of the Magazine class issued in London. Rejecting dross, we offer to the American public only the bullion of genius, erudition, and research; such as must please in any country, where refinement prepares the mind for sound instruction and elegant amusement.

As prompt circulation is always desirable, we intend to issue forty pages, large octavo, twice each month. This will always enable us to put our subscribers in possession of the work earlier than it could be published in monthly numbers.

Notwithstanding the acknowledged merit of the London Magazines, the perusal of any one will satisfy the most ordinary critic that they contain papers of various merit. The Athenæum will have the peculiar and obvious advantage of embracing the most elegant, interesting, and instructive productions of several rival publications, without "their imperfections on their head." We cannot but indulge sanguine expectations, that a plan so strikingly eligible must give general satisfaction.

With this proposal we hand the 1st. Number for inspection, and as a specimen of the work.—The carrier will call in a few days for subscribers' names, or for the books. If this plan of asking support should be deemed intrusive, the excuse must be urged, that the work through forgetfulness might otherwise never be seen, nor its merits appreciated; and that this irksome method from repeated use has become a custom. April 29.

REMOVAL.

JEREMIAH FITCH & Co. have removed their business from No. 27, Cornhill, to No. 5, Cheapside, opposite WILLIAMS & WOOD'S corner store, where they offer for sale, a large assortment of English, French and India GOODS, by wholesale and retail, for cash or credit. April 29, 1817.

Notice is hereby given, that four months further from the date hereof, are allowed by the Justices of the Peace for the County of Kent, for the estate of Dr. BENJAMIN BURMAN, insolvent, to exhibit their claims against the said estate; and that the subscribers will said business at the office of Philip Leach, Vassalboro', on the first Tuesday of August next, from 2 to 5 o'clock, in the forenoon.

PHILIP LEACH, B. BROWN, Jr. & Co. Vassalboro', April 8, 1817.

W. F. J. DAMON, & Co. No. 42, Long-wharf, have for sale Bales prime New-Orleans Cotton, Boxes Choicest American Sugar, Molasses and dipt Candles, 60 kegs Butter—Spanish Cigars, Bbls. inspected No. 1, dry salted Tons American Rum, New-England Currants.

For Charleston, (S. C.) The schr. BELLISLE, Capt. Alexander, will sail with all possible dispatch, freight or passage, apply as above, on the vessel now lies, or to GEORGE No. 9, Long wharf.

Please to Notice.

SAMUEL KIDDER is happy to inform the inhabitants of Charleston and vicinity, that he has been established in his business as Agent at his former residence, under Washington Hall, in the town, Massachusetts, where he offers complete assortment of Genuine

Medicine, Points, Dis-Sin, and Perfumery. Also—Roman and Oil Vitriol and Plaster, will be kept constantly on hand, or small quantities. Tartaric Acid, equal in flavor to the fresh Lemon, of which will make as much French as a box of good Lemons, price 10 pence—Portable Lemonade, price 10 pence—Hooping Cough, &c. Ship's Balm, put up carefully, and with suitable directions. Physicians' prescriptions attended to, and particular care. The smallest quantity acknowledged. Physicians and Surgeons from the country will find it for their interest to call as above.

The public are respectfully informed, that every article, simple and compound, above Store, is pure and unadulterated. As S. K. has had twenty years experience in the line of his profession, during which he has made it his study to perfect himself in his branches; and has received testimonials from the inhabitants of Charleston and its vicinity, for which he offers his acknowledgments.—He solicits, and himself he shall receive a continuance of patronage. 2m

Patent Medicine Ware-House.

Opposite Kidder's Lottery & Exchange, No. 1, Market-Square, Boston.

WILLIAM KIDDER, Agent, constantly on hand for sale, the following Patent Medicines, &c. viz. Dr. Relf's Botanical Drops, for the blood, sores, ulcers, &c. Do. Asthmatic Pills, for Consumption, Asthma, Colds, &c. Do. Anti-Bilious Pills. Dr. Jebb's Liniment for Rheumatism, Albion Corn Plaster. Dumfries' Ointment for the Itch, do. Lotion, do. without stain. Hunter's Pills. Balm of Gilead. Anderson's Balm. Balsam of Honey. Bateman's Drops. British Oil. Cephalic Snuff. Chills Worms. Corn Plaster, Kenedy's. Dabry's Corns. Conway's Dentifrice. James' Feet. Cough Drops, Churches &c. Berber's. Ess. Peppermint, Godbold's Vegetable. Godfrey's Cordial. Harlow's Oil. Jesuits Drops. Leake's Plaster. Lee's New London Pills. Lee's New London. Norris's Drops. Riga Balsam. Salts Lemon. Hooper's Plaster. Rogers' Pulmonic Detergent. Stearns' Smelling Bottles. Stoughton's Tooth Powder. Chamberlain's Bilious Cordial. Dr. Frink's Restorative Elixr.

Also, A complete assortment of genuine DRUGS & MEDICINES, and DYE-STUFFS.

* Medicine-Chests furnished to Ships or Families at the shortest notice.

FASHIONABLE

BOOT AND SHOE FACTORY.

No. 3 & 12, Exchange-building.

FOR SALE—English Fair Top Boots, American with French Top Boots, English Suarrows Boots, American ditto ditto Wellington Boots. Four ties strong Walking Shoes, Single and double tie do. Four ties, Common Walking Pump, Double and single tie do. For Walking or Dressing, Kid and Calf skin Dancing Pump, English Drawed Boot Legs, American ditto English and French Boot Cases, French patent Boot Tops, Dutch and India do. English and French Tassels, English and French Boot Webbs, American do. Black and white Gallions, White and Yellow Roan skins, Journeymen Bootmaker's Tools, Philadelphia Liquid Blackings, Sponge do. do.

All the above articles, will be sold at retail, on good terms for cash, or on credit. Also, for city, Boston, and the following towns, Portland, Weymouth, Salem, Newbury, &c. The above shop rights will be sold to suit the trade, with the exception of a few rights, which will be sold on such terms as to make it very advantageous to the manufacturer. Boots and Shoes to order, real experience it is proved, that Shoes manufactured on this plan, are handsome and much longer lasting than when manufactured in the usual manner. April 13. WM. CHADWICK.

THE RECORD.

Is published once a week—Price 12 pence a year, payable within the first month, or, if paid in advance, 12 pence per copy. Upwards of 1300 copies are circulated weekly, at one dollar for every 1000.